



THE TWO WORLDS

Registered at the
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1747—Vol. XXXIV.

FRIDAY, MAY 6, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

Hold **SUNDAY EVENING MEETINGS** at 6-30 p.m. at
STEINWAY HALL, Lower Seymour Street, LONDON, W.
(Just off Oxford St., close to Portman Square).

SUNDAY, MAY 8TH, MR. ERNEST HUNT.

SUNDAY, MAY 15TH, MR. PERCY STREET.

Admission Free. Collection. Inquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,

13, PEMBROKE PLACE, BAYSWATER, LONDON, W.

SUNDAY, MAY 8TH, at 11, MR. ERNEST MEADS.

At 6-30, Miss FLORENCE MORSE.

WEDNESDAY, MAY 11TH, MRS. E. A. CANNOCK.

WIMBLEDON SPIRITUALIST MISSION.

BROADWAY HALL, (THRO' PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, MAY 8TH, at 11, Miss WELLBELOVE and Mr.
J. W. HUMPHRIES. At 6-30, MR. ERNEST MEADS.

WEDNESDAY, MAY 11TH, 3 to 5, Healing Circle, Mr. and Mrs.
LEWIS. At 7-30, MRS. A. BRITAIN.

LEWISHAM SPIRITUALIST CHURCH,

LIMES HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, MAY 8TH, at 6-30, MR. J. WASLEY.

SUNDAY, MAY 15TH, MR. T. W. ELLA.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SATURDAY, MAY 7TH, at 7-30, WHIST DRIVE.

SUNDAY, MAY 8TH, at 11 and 7, MR. A. PUNTER.

WEDNESDAY, MAY 11TH, at 8, Mrs. GRADDON KENT.

SATURDAY, MAY 14TH, at 7-30, WHIST DRIVE.

SUNDAY, MAY 15TH, at 11 and 7, Miss MARY MILLS.

Lyceum every Sunday at 3.

SOUTH LONDON SPIRITUALIST MISSION,

LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,

PECKHAM, LONDON, S.E.

SATURDAY, MAY 7TH, at 3-30, SALE OF WORK AND
FANCY FAIR. (See Special Advert.)

SUNDAY, MAY 8TH, at 11-30, CIRCLE. Doors closed 11-40.

At 7, Mrs. A. JAMRACH, Address and Clairvoyance.

TUESDAY, MAY 10TH, at 7-30, SPECIAL MEETING for
MEMBERS AND ASSOCIATES ONLY. Clairvoyance by

Miss FLORENCE MORSE.

THURSDAY, MAY 12TH, at 8-15, Mrs. B. PETZ, Address
and Clairvoyance, with Lightning Sketches of the Spirit

Friends as Described.

FRIDAY, MAY 13TH, at 7-30, THANKSGIVING & DEDICATION
SERVICE. (See Special Advert.)

SUNDAY, MAY 15TH, at 7, Mr. A. LAMSLEY, Address and
Clairvoyance.

AFTER DEATH. A new compilation of Letters from
Julia. By W. T. Stead. Cloth, 200 pp. 3s. 6d., postage 4d.

LONDON COLLEGE OF MEDIUMS,

30A, BAKER STREET, LONDON, W. 1.

President: MRS. MARY Q. GORDON.

Vice-Presidents: MISS ESTELLE W. STEAD, MISS S.

MACCREADIE and ALD. D. J. DAVIS, J.P.

Treasurer: MRS. H. DAVIDSON. Hon. Sec.: MR. A. T. CONNOR.

Membership is open to all BONA FIDE Spiritualist
Workers and Students. Application forms can be obtained
from the Hon. Sec., Mr. A. T. CONNOR, 19, OAKHURST RD.,
FOREST GATE, LONDON, E. 7.

SAMBOY

KING OF HAIR
TONICS

The New Hair Grower

To meet the demands of the present day

Safe and Sure or All Ages.
Prevents Greyness.

Let "Samboy" Put Fresh Life
into your scalp and start
A New Growth.

Only one sample to each person.
PRICE 4/6 (postage extra).
Sample, 1/6 (post free).
Dept. T.W. 5.
"Samboy," 22, Strand, Ryde, I.W.

PROVE THE TRUTH OF SPIRITUALISM IN YOUR OWN HOME.

Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

**THE MOST SUCCESSFUL COMMUNICATOR ON THE MARKET,
ALSO THE CHEAPEST.**

A BOON TO INVESTIGATORS.

It combines in unique form both **PLANCHETTE**
and **ALPHABET-POINTER**. Can be **INSTANTLY**
CHANGED from one to the other. The most simple, yet
complete and convenient instrument ever brought before
the public at so small a price. **LARGE SCALE** of letters,
FIGURES, etc. **FULL SIMPLE INSTRUCTIONS**. Testi-
monials from all parts of the country. **SEND FOR ONE**
TO-DAY AND TRY IT IN YOUR OWN FAMILY.

**"RAYSAL" MANUFACTURING CO., 153, Duke Street,
Liverpool.**

DON'T LET YOUR HEALTH SPOIL YOUR APPEARANCE,

But take BURCHELL'S REMEDIES and
KEEP FIT!
Yes, Fit for Anything!

BURCHELL'S Famous Six Golden Remedies,

WHICH BY ONE TRIAL WILL SPEAK FOR THEMSELVES.

- Burchell's Special Stomach and Liver Pills.
- Burchell's Wonderful Tic and Nerve Pills.
- Burchell's Special Indigestion Pills.
- Burchell's Special Cough and Bronchitis Pills.
- Burchell's Special Diuretic and Gravel Pills.
- Burchell's Special Rheumatic Pills.

They are not "Ours-Alls," but for the various complaints they are intended for will be found as we affirm.

"REAL GOLDEN REMEDIES."

| | |
|--------------------------|-----|
| Sold in Boxes, post free | 1/4 |
| Three Boxes, post free | 3/6 |
| Six Boxes, post free | 6/- |

Forming a Useful Medicine Chest for any Home.

IN BURCHELL'S MEDICINE & PILLS

Are to be found the pure ingredients of the Finest Herbs, Roots and Barks, which tone up the Stomach, Liver and Blood, and make life worth living.

Medicines are made up specially for every individual case, so that a remedy of the highest value is obtained. Every description of ailment taken in hand through the medium of correspondence, and carefully considered by sending a plain statement of the case, enclosing a stamped envelope for reply.

NO HOME SHOULD BE WITHOUT BURCHELL'S

Re-Embellisher for the Hair

It Stops Falling, Thinning and Greying.
WILL WORK WONDERS IF GIVEN A FAIR TRIAL.
PRICE 1/6, 3/-, 5/- POST FREE.

CONVINCING TESTIMONIALS from North, South, East and West—London, Liverpool, Bradford, Burnley, Devon, Dewsbury, Bristol, Blackburn, and all over the Kingdom. What we have done for others can be done for you.

ALWAYS AT YOUR SERVICE.

NOTE THE ADDRESS—

J. & J. BURCHELL,
THE HERBAL SPECIALISTS,
65, GIRLINGTON ROAD, BRADFORD.

WHEN WRITING, MENTION THIS PAPER.

TWO MINDS ONE.

200,000 Books Given Free.

Mystery of the Vital Breath Explained.

In order to spread the knowledge of Hypno-Magnetism and its kindred subjects, we are presenting a FREE edition of Hashu's great work, "THE MYSTERY OF THE VITAL BREATH," a book that no professional or novice should be without. It explains the cause and effects of vital breathing, teaches the way to gain and control the love of others, and shows how mental discipline may be strengthened. The mysteries of the Fakirs of the East, how they gain their powers, and how they use them, are explained for the first time in an understandable way. The active elements in Thought-reading, Telepathy, Clairvoyance, etc., are shown, and how they may be used for the cure of bad habits, weakness, stammering, alcohol, drug-taking, etc.

Send for your copy to-day, for the free edition may soon be exhausted.

EDITOR, Bureau E., Observatory of Psychic Research, 192, Alexandra Road, London, N.W. 8, England.



BOOKS

on OCCULT SUBJECTS, New and Second-Hand, sent on approval. Special Department, in charge of an expert for works on Astrology, Occultism, Mysticism, Theosophy, Psychology, Higher Thought, Masonry, &c. Books on every other conceivable subject. Send for Catalogue No. 224, mentioning wants or interests.

Books bought; best prices.

FOYLES, 121-5, Charing Cross Road, London.



The Universal BADGE OF SPIRITUALISM (Reg.) BROOCH OR PENDANT.

Blue enamelled Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/-. Copper, 5/6. Gold, 3/6.

MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W.1.

SUFFERERS FROM ALL DISEASES—No matter how chronic, long standing, given-up by Doctors or Hospitals, should send full plain particulars and stamped addressed envelope for reply. Our System can—and will—help you, when every thing else has failed. Advice and Particulars Free.

MR. HALFORD COLEMAN,
(English) Biochemic Practitioner,
7, Gower Street, Lozells, Birmingham, England.

Every Society Should Stock

FOR REGULAR SALE

| | | | | |
|---|---|---|---|----|
| HOME CIRCLES | - | - | - | 3d |
| THE LARGER SPIRITUALISM | - | - | - | 4d |
| THE PLACE OF JESUS CHRIST IN SPIRITUALISM | - | - | - | 4d |

Terms from the Author—

R. A. BUSH, MORDEN, SURREY.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1747—Vol. XXXIV.

FRIDAY, MAY 6, 1921

PRICE TWOPENCE.

Original Poetry.

The Stranger.

OUT of a vasty something,
At the point of a secret flame;
A voice called out of the darkness—
A stranger without a name.

Out of a throbbing somewhere,
Beneath the heart of a dame;
To grow in secret and silence—
A stranger without a name.

I came at the masterful bidding,
Through aeons and aeons of space;
Past twinkling stars and spinning orbs,
The swiftest in the race.

I sped like a shaft of sunlight,
I flashed like a jewelled star;
I came to a human temple—
A stranger from afar.

I came with promise and power,
To corruptible things of earth;
But weary of time in the temple,
I rested until my birth.

Out of a vasty something,
Out of a nameless deep;
Out of an awful silence,
Out of a mystic sleep,

Into an earthen image,
A spark and not a flame;
Into a wonderful prison,
A stranger without a name.

—W. J. GRINDLEY.

Christianity and Spiritualism.

Geo. F. Berry (President, S.N.U.).

At last a position is developing in our movement which for some considerable time has exercised my mind. I have mentioned the matter to one or two friends on our S. N. U. Executive Council, and on rare occasions have ventured in lectures to draw attention to the danger of inviting to our platform those who never fail to use the opportunity to declare their retention of Jesus and his vicarious sacrifice as the way of salvation, or who continue to reiterate the idea that Spiritualism is not a religion.

A recent article in your contemporary, "Light," under the above heading from the pen of the Rev. Walter Wynn may surely be taken as an indication of a subtle propaganda being carried on with the object of swinging our Movement over to an acceptance of Church dogmas that every intelligent man inside and outside the Church has long since made up his mind are not matters of literal fact, but which, if they have any meaning for our day, can only be regarded in the light of religious symbolism.

If the following statement of Mr. Wynn be carefully studied, I think there can be no other conclusion than that this gentleman at any rate is not bent on advancing the cause of Spiritualism. In the preface to his very admir-

able book, "The Bible and the After Life" he writes:—

"I am impressed with the fact that many millions of people have left Christian Churches and are swelling the ranks of the Theosophists, Christian Scientists, and Spiritualists. I am very anxious to prove to them that they need not have left our Churches, AND SHOULD NOT HAVE LEFT THEM. I hope they will return. I wish to convince them. I SHALL PRAY TO DO SO."

Mr. Wynn is entitled to his opinion, and he is at least plainly honest in his intentions; nor do I find fault with him for using every opportunity that comes his way to do the work he has set before himself. But I am sadly perplexed to see a tendency among ourselves to put on our platforms those whose names will fill a big hall without considering the effect, or the purpose lying behind some of these popular speakers.

Let us review the state of affairs in the religious world. Can any fact be more patent than that the Churches and Chapels are empty mainly because the men and women of to-day are tired of the old theological dogmas. It is equally common knowledge that the problem of again filling the empty buildings has occupied the serious attention of the leaders of all the religious bodies. As Mr. Wynn shows, the disconcerting fact in the minds of these thinkers is the extraordinary growth of the Spiritualist Movement. Thunders and anathemas from ecclesiastics have failed to shake it. Our facts and our phenomena are too fully proven to be longer put aside. An ever-growing number of ministers of all denominations admit the truth for which we stand. What then?

It is unlikely that the Church will haul down its flag, confess defeat, and offer us their Church buildings and invite us into their ministry. Such is not its method. Its record is rather that of fighting every new truth until it is plain that the common man accepts the new idea in spite of the Church's opposition. Then when further resistance is useless, the Church itself accepts the thing it fought against, and re-states some aspects of its doctrine in accordance with the new views.

That is what is happening once more in regard to ourselves. Some few out-of-date ministers continue to keep up the old bogie that our arisen ones are evil impersonating spirits, but those who have eyes to see and minds to understand realise that such attacks to-day are mere camouflage intended to keep us busy while a mine is being secretly prepared to explode under our stronghold at some convenient time. Such letters as the Rev. W. Wynn wrote indicate the nature of the attack. It is no less than an attempt after first accepting our phenomena and the truth of spirit return, to colour them with the old dogmas of the virgin birth and salvation through the blood sacrifice of Jesus.

So I ask our Church members everywhere to wake up and be prepared to resist this coming attack, and to hold fast to the truths embodied in our seven principles, and the religious liberties won for us by the old pioneers of Spiritualism.

TO OUR MANY FRIENDS.—Back numbers wanted. The demand for THE TWO WORLDS continues to increase, and we are often "sold out" to the last copy. In making up our bound volumes for last year we are short of copies of the following issues: Can any friend oblige us by supplying one or more of them? No 1679, Jan. 18th, 1920; 1684, Feb. 20th; 1685, Feb. 27th; 1687, March 12th; 1689, March 26th; 1690, April 2nd; 1696, May 14th; and 1708, Aug. 6th. If name and address is enclosed, we shall be glad to pay cost and postage.

Soul Science.

A. L. Wareham.

XII.—MOVEMENT, DESIRE, CONTROL.

THE newly born baby has no control over its limbs, but has to acquire it, even as it has to acquire knowledge of space and the position of things. Progress in both these directions are closely related. The mere wish to obtain an object is not sufficient to secure it to the child; the use of the limbs has to be learnt, just as the use of a machine or instrument. We see this readily enough when the child attempts to walk; but it is equally true with regard to the arms. The young child is at first unable to take hold of an object which is offered to it; he has to learn its position, and also how to get his hand to that position. A child begins to move impulsively when in want of food, and keeps this up, and its crying as well, until the teat is placed in its mouth.

By such movements, and others of a similar nature, the child gradually gets a knowledge of the position of different parts of his body, and of the movements that take his hands to those parts. He finds his mouth, and when feeding finds the bottle, and takes hold of it. He soon pulls it away, but takes a longer time to learn how to put it back. When a young child is touched in a particular part it does not at first know the position of the part, but will usually respond with vigorous reflex movements, which assist it in acquiring the knowledge. If an unpleasant or painful contact is made the child instinctively tries to move away from it; this is called an aversive movement, and this class of movement is believed to be of great importance in the education of the child. When a hungry young child recognises its feeding bottle, it makes efforts to obtain it, moving arms and legs in doing so, as well as the body. If one of the movements takes a hand to the bottle a feeling of success is caused, which helps to increase the attention paid to the movement, and to fix it in the memory. A vivid image of the movement is engraved on the mind, whereas the unsuccessful movements are scarcely noticed, and quickly forgotten. The tendency afterwards is to remember and repeat the movement. A connection has been formed in the child's mind, between the bottle and the movement which resulted in contact. The motor image which remains in the mind is of a complex nature, consisting of revived sensations arising from the changes which take place in the limb which moves.

The motor image and the percept of the bottle are connected, so that when the bottle is seen again the memory of the successful movement is revived in association. Attention to the revived motor image tends to bring about the actual movement. Every image produces a faint excitation similar to that of its corresponding percept. So, when we imagine a movement, the same nerves and muscles are affected as when the actual movement takes place. Repeated efforts on the child's part bring certainty and accuracy. Movements that at first are doubtful and clumsy are improved upon and combined with others. As the child gets older he learns much by imitating those he sees around him. The sight of the object also becomes unnecessary, and the thought is sufficient to lead to action. Then the thought of how to perform the action becomes unnecessary, and it is performed efficiently in an almost subconscious manner. He no longer has to think how to get his limbs into this or that position, for they appear to get there without such detailed direction. The work of the typist, pianist and others is to a considerable extent automatic. When the movements have become sufficiently automatic the pianist can devote his attention to the purely artistic side without being distracted by the technical.

Control of thoughts has to be acquired after the child has learnt to control his limbs. Without control our ideas, beginning with percepts follow each other, according to the degree of association they have with other ideas in the mind; one mental image suggests another, and draws it into consciousness, so that in this way we get a continual succession of ideas. In obtaining control of our thoughts we have to fix our attention on the thoughts we are interested in and dismiss all others. It is a case of selection.

As the different thoughts come into our consciousness we aim at retaining those of most importance to the subject on which we are thinking. The inclination of the attention to wander has to be corrected. If there is a problem to be solved we fix our attention on the thing to be done, and then examine the data we have in our possession with which to solve it. These we allow to occupy our attention in varying order and combination; if other ideas, not helpful, intrude, we dismiss them, and continue to attend to the essential facts until we get such an arrangement and combination as fulfil our object, and solve the problem. In thinking we must have an aim, there must be something to attain, some desire to satisfy.

The stronger the desire, the easier it will be to fix the attention and to exclude extraneous ideas. When we wish either children or adults to think seriously on a certain thing, we have to arouse their interest, and the deeper their interest the closer and more successful will be their thinking. If the interest be allowed to flag, the thoughts will wander, and the thinking becomes disconnected, weak, and inconclusive. The trained thinker is able to maintain interest, and to fix the attention for a considerable length of time; but with the young and untrained, interest in one thing quickly drops and the attention is easily diverted. Attention consists, to a great extent, in having for the time being no interest in anything that does not bear on the subject under attention.

Feelings have to be controlled as well as thoughts and movements. The power to do this comes after the power to control thoughts, and is partly dependent on that power. In the young child the feelings are dependent on every passing percept. It is much the same with idiots and some insane. The emotions are expressed by various bodily movements, and, in fact, are in a measure the consciousness of these particular movements. Some of these movements are within our control, and if we suppress them we at the same time check and limit the emotion. This is the principal way in which children are taught to curb their feelings. There is, however, an amount of nervous force generated by the emotion, which, instead of being pent up, should sometimes be directed into other channels. Children vary extensively, and need different treatment. Sometimes if an undesirable emotion be exhibited it is possible to arouse in its place an opposite and more desirable state, so when children quarrel, they are taught to make it up; the greedy child is induced to give to his brother or sister.

A great aid to control of feeling is found in control of thought. The thoughts that arouse bad feelings should be displaced by thoughts that produce good feelings. If we become angry at receiving an injury we may remember that the same person has done us a good turn, or that we ourselves are not perfect, and that anger will not benefit, but injure us. People of strong feelings may have more difficulty in controlling them than others, but there are many cases in which the fault lies more in weakness of control than in the strength of the impulse.

Self-control leads up to the power of deliberation. We can hold back action until we have examined the matter in hand thoroughly to see whether it is worth doing, and if it be, how best to do it. Calm deliberation is not possible to persons without good self-control, for they allow their emotions and impulses to rush them into unconsidered action. Such people are constantly getting themselves and their friends into trouble, for which in some cases they are sorry, but in others are indifferent to the trouble they have caused others.

While some have too little control of their impulses there are others who deliberate without coming to a decision for action; they may be over-cautious or without sufficient initiative. Such people, left to themselves, can often do nothing; they can neither get up in the morning nor go to bed at night without prompting; they cannot begin a task of themselves, nor discontinue it. They are without sufficient will power.

Will is the power of controlling our impulses, feelings and emotions while deliberating and choosing a course of action which we carry out. In making the choice we decide not only on doing a certain thing in a certain way, but against other possible ways of doing it; rejected alternatives are ruled out. When a choice is made that involves

future action rather than the immediate present, we have resolution. A resolute man is not to be shaken from his purpose, however great may be the difficulties in his way; he may possibly have to modify his plans to suit alterations of circumstances, but he keeps his purpose firmly in mind, and continues action until he achieves it. If he should stick to his first plans when they are unmistakably unsuitable he is said to be obstinate.

Will is shown by the persistence of the attention we pay to the object to be achieved. You may be tempted to do something wrong, but you control your inclination and think of the evil consequences that would follow. The temptation is very alluring, and the picture that it calls to your mind is most attractive and stimulating to the desires of the moment, but by fixing your attention on the picture of the evil consequences that would follow, you produce a feeling that is sufficient to overcome the temptation, and you begin to feel some contempt for yourself for having entertained it. The choice is made because of the nature and experiences of the mind. The attention is fixed on a number of motives, varying in power, and the selection is made. This process is connected with a realising of self or self-consciousness.

During childhood and youth this idea of self grows, largely from our emotions, thoughts and actions. We feel its importance and do our best usually for it. In all cases of opposing impulses the idea of self enters. Our recollections, likes and dislikes, etc., are involved. Our idea of self links together our past, present and future, and includes what we speak of as character. The pride we feel in ourselves often prompts us not only to denial, but to active sacrifice. It is claimed by some that we never do a purely unselfish action. However that may be, our actions may be put into two classes, those that injure others and those that benefit others. It will be found in the long run that the actions which benefit others will also benefit ourselves, while those that injure others bring injury to ourselves. Service for others brings satisfaction to ourselves. Happiness does not depend on material things only, but on the nature and condition of the mind.

[TO BE CONTINUED.]

Spirit Photography.

A LANTERN lecture on "Spirit Photography" was given by Mr. E. W. Oaten, Editor of THE TWO WORLDS, recently, at the Parish Institute, Chorley, in connection with the local section of the Spiritualist National Church. There was a large audience, over which Mr. H. B. Tyrer, of Preston, presided.

Mr. Oaten said the attendance showed that interest was taken in those none too frequent but none the less important phenomena which called attention to human possibilities, and particularly to the possibility of another state of life. The lecturer said he gave his guarantee that the original photographs of the slides exhibited that evening were taken under conditions which rendered fraudulent manipulation, double exposure, double printing or any other form of "faking" absolutely impossible. Everyone had some sort of knowledge of photographic processes, but all the possibilities of the photographic plate were not yet known.

He did not suggest that the "psychic extras" were actual photographs of people as they are in the spirit world, but he did insist that those "extras" were produced by spirit people. Further, that no photographer, working under the same conditions, could possibly produce the same results without spirit aid.

The photographs produced by spirit people showed that they had a knowledge of their earth life, and that they retained all the characteristics which went towards building up identity. As a working theory—not necessarily final or conclusive—he offered a few suggestions. Most people were now familiar with the properties of Radium, a substance which was continually throwing off sparks—energy manifested as light. They had learnt that not only Radium was radiant, but that all things probably had an

"atmosphere." It was found in the garden, in the perfume of the flowers, which was invisible. Just as the rose, lily, wallflower, etc., had a perfume peculiar to themselves, humanity, it was claimed, had a similar power. There was an influence about some people which attracted, and in other cases a force which repelled. It was the psychic radiations which either agreed or did not, and where it agreed the tendency was for it to coalesce; where it did not there was the sense of repulsion, and thus they got the idea of human atmosphere. In old pictures of saints the halo was significant of saintliness or spiritual quality. It was but a representation of a solid fact that, not from the head alone, but from the whole body there was a radiance or atmosphere, and the spiritual mystic or clairvoyant had always claimed this. It was said of Buddha that he had an atmosphere extending to $2\frac{1}{2}$ miles, and he (the lecturer) had seen such an atmosphere which extended three feet from the body like a halo of light. He had seen it hang around some people like a thin film. There could be no possibility of mistake that the individual with a large atmosphere had spiritual life.

Of what was that atmosphere composed? There could not be so many feet of nothing. If there was something which stood out, it must have substance, but not necessarily substance which appealed to the physical senses. Mechanical apparatus had been invented to register the strength, extent, and density of these human auras.

The lecturer cited the experiments made by a French nerve specialist—a member of the Academy of Science. It was shown that the human atmosphere might be agitated and caused to assume different forms, according to the variations of thought and emotion. If that were so, might it not be possible for the individuals with larger knowledge and fuller understanding to mould that atmosphere into the shapes and forms that might be desired, and in that way for the substance thrown from the sitters to be so moulded that the "psychic extras" were produced? One object of the lecture was to induce people to make investigations with the idea of finding persons who had the necessary atmosphere for that class of work.

Slides showing the varying results in photographs of persons in an excited state during a quarrel depicted white, cloudy effects in irregular formation, and indicated, as the lecturer stated, the effect of hatred, etc., upon the human "atmosphere"—the waste of energy. In contrast with this a slide showing a more orderly and better defined ascending column of cloud showed the "atmosphere" as photographed by a plate exposed at the top of Eiffel Tower, where a group of Salvationists were assembled at prayer.

In these cases the plate was exposed at a distance of 18 inches above the head of the person photographed. The speaker elaborated on this aspect, and dealt with the question of prayer and answers thereto. If there was ascent, why not descent? There were many healers in England to-day who cured by laying on of hands. All had not the power, but some possessed it, and many had it but did not know. Another picture showed waves in a white line emanating from a hand. Those who had the power more pronounced were termed mediums.

To work for psychic results without a medium would be like asking for chemical results without using chemicals. Human emanations assumed different forms, as they were affected by the desires, emotions, etc. Could these be built up into other forms? The lecturer showed a photograph of a levitation seance, illustrating rods of light in vertical column and slanting directions. This was taken when a small table ($11\frac{1}{2}$ lbs.) was levitated $6\frac{1}{2}$ feet without physical contact. The lecturer said he had placed weights of $1\frac{1}{2}$ cwts. and exerted all his strength to pull it down, but without avail; it was rigid as steel, and there was nothing tangible to support it. The phenomena were described in Dr. Crawford's investigations, published in three volumes.

The psychic rods of light emanated from the direction of the breast, and from between the knee and ankle of the medium. The explanation was that the rods were matter in a state of motion as yet unknown to science, and it was one of the most important discoveries made by humanity. The operators could, moreover, make the rods of light tangible at will, and the lecturer said he had felt them himself. It was a terrific discovery.

A large number of spirit photographs were shown, taken by various mediums. The "extras" were wonderfully clear, and in many instances beautiful faces. It was just as easy, said Mr. Oaten, to get spirit photographs in the dark as in the light. In each instance precise details were given of the condition of the "tests," and the lecture was followed with much interest by the audience.

The Britten Memorial.

To Commemorate the Life Work of Emma Hardinge Britten.

At the recent Annual Meeting of Subscribers to the above Memorial on March 9th, 1921, Mr. Hervey Carter, President of the Saddleworth Spiritualist Society, expressed regret at the delay in carrying out the scheme, and made the following offer:—

If \$1,000 can be raised towards the objective, I will add thereto £500.

If \$2,000 can be so raised, I will add £1,000.

Here is a challenge and a generous and genuine offer of support. Will the Spiritualists of Great Britain be equal to the task?

The trustees therefore appeal to individual Spiritualists and to Societies and Churches to make an effort to commemorate the life-work of our greatest pioneer and propagandist. Mrs. E. H. Britten spent her life and toured the English-speaking world on behalf of the spirit people, and in commemorating her work each helper will also help them.

The object of the Memorial is to provide a Central Institute, reading room and library in Manchester open to the public with rooms for lectures, seances and developing classes. A first-class library of over 1,000 volumes is lying idle for lack of accommodation. The S.N.U. and B.S.L.U. need headquarters and administrative offices, and much time and labour could be saved by centralisation. All are pledged to support the scheme.

The task is to raise £2,000, which, with Mr. Carter's £1,000 and the moneys at present invested, will amount to about £4,000, and make the scheme practicable. WHAT WILL YOU DO?

There are tens of thousands of Spiritualists to-day! A donation, averaging 5s. each, by 10,000 persons, would more than cover cost. There are 350 Spiritualist Societies, and if each raised £6 the scheme becomes an accomplished fact.

Mrs. Britten endured persecution and fought for us before many of us saw the light and thus made our present position possible. Are we ungrateful?

Let us, by seizing this great opportunity, honour the memory of those noble souls who, in face of bitter opposition, upheld the truth of man's spiritual nature and his close inter-relationship with the spirit world.

Personal influence is of the greatest value and importance, and any person who will help to collect regular weekly subscriptions or other sums is invited to write immediately to

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

It is hard to die, but sometimes it is harder to live.—
IBSEN.

Our friend speaks of a great difficulty. Practise concentration, it will help you and greatly assist us. The mere effort to get through what to us is a foreign element is great, and when added to that difficulty we have, as it were, a strong breeze or current of your own thoughts to overcome as well, you'll comprehend, perhaps, the magnitude of our task. But guess or imagine as you may, you'll never come near the appreciation of the real position. However, we enjoy the experiments, and, in any case, constant practice tends ever towards improvement. The value of these exercises you will the better appreciate some day. From the Beyond through A. H. WALTERS.

Monica Park.

W. George Wheeler, L.P.I.

MONICA PARK was the beautiful old country residence of Sir Andrew Carruthers and his wife, Monica. They had a son and daughter, Robert and Geraldine. The Carruthers were not society people. They preferred a quiet holy life, their hobbies consisting of various forms of art.

Monica Park was little short of a palace, its exquisite grounds, its luxuriant gardens, its antique furniture and pictures by great masters, its priceless curios, were only surpassed by the lovely little private chapel wherein all that is most sacred, most beautiful, had been tenderly dedicated to the God of the immortals.

Sir Andrew was rich and wise and holy. He did not live for selfish pleasure. He spent a fortune to alleviate suffering, to lessen the burdens of the poor, to advance the interests of education. He believed his wealth, power and influence to be gifts from heaven. He was a custodian of works of Art, and they who desired holy things were welcome to view them, to enjoy them. They were not on show for the benefit of materialistic money grubbers.

Sir Andrew was a man with a commanding personality. Tall and finely made, with a massive brow of faultless proportions, and a strong noble face, one to be revered and loved, not to be trifled with, a born ruler and master of men, yet one of the divinest and most gracious of souls.

His wife, Monica, was a lovely woman, lovely in the sense that her psychic life played a large part in her make-up and in the fact that her idealistic faculties harmonised with her pure intellect. Monica had a slim graceful body, and tender eyes of the softest blue. Her fine hair was of brownish gold. As a woman she was a living work of art, as a soul she was a child of divinity.

Geraldine was like her mother, though not quite so delicately made, but with the same beautiful type of head, sweet winsome eyes and golden tinted brown hair.

Robert was more like his father, but possessed a good many of the finer qualities of his mother. He was now seventeen, Geraldine was fifteen. They were educated by private tutors, superintended by their parents. These tutors were spiritually-minded men as well as scholars—materialism did not darken the palace-like home of Monica Park. Thus, from within great things might be expected, and from within great things assuredly came.

The private chapel was a very sacred place. The profane and the curious never entered there. It had a wonderful organ and a wonderful organist—the master himself—and on this lovely September morning the radiant sunshine illumined the art windows, casting a soft light around the altar, the musician and the family worshippers.

The worshippers in this sacred edifice were reverential, quiet and largely silent. The servants trod lightly, closed the doors softly, and within its exquisite walls avoided the common-places of life. It was said no harsh word had ever been uttered within its precincts, no inartistic thing been allowed to dim its artistic loveliness. It was reserved for holy thought, for divinent worship, for ideal revelation. God was, in a special sense, in this place.

Here communion was held with the beloved departed, and here Geraldine found solace and joy after she had lost her dearest girl friend, Felicite Anson, the saintly daughter of Sir Robert Anson. Geraldine had seen her time past companion, her darling playmate, again and again after Felicite had left this world. The first revelation was only two days after the girl's death. Geraldine knelt in the chapel, thinking tenderly of the departed soul. Then, silently rising, reverently closed the holy place and retired to rest. It was night.

Towards morning Geraldine rose in her sleep—she had never done such a thing before—opened the chapel and stood in an attitude of expectation before the altar. Her mother had softly followed her. Geraldine's face was illumined with a mystic light, her soul upward cast, her hands clasped. The soft morning sunshine played upon the windows, casting its glory around the lovely mother and child. The girl still slept. It was in her sleep she perceived her beloved Felicite. It was in her sleep she left

signal, from which her mother had already softly aided and tapping gently entered her brother's room.

Robert was sitting at the open window, overlooking the fine lawn and flower garden. He turned and smiled, then perceived she was walking in her sleep. She told him of her visit to the chapel, of her communion with Felicite and the sweet assurance the latter had given her of her abiding friendship and holy guardianship. When Geraldine returned to her room she was still asleep.

Monica and her son related their experience of that wonderful morning, but Geraldine knew nothing as to what had happened herself, only a great joy filled her soul, and she felt that her dear ones told her the truth.

Sir Andrew heard exquisite music proceeding from the chapel, and presumed Monica had had one of her wonderful inspirations; he, however, found no one seated at the organ. He listened with calm delight. He counted nothing impossible for the soul God had illumined with His light and love. He listened long and reverently until all was silent. Then he worshipped.

Sir Andrew and Monica had in some degree solved the mystery of the psychic realm. At any rate the veil had been partly removed, and they beheld, not as in the case of some, the fearful dweller on the threshold, but a clear vision of the guardian spirits whose presence alone preserved from disaster. They had never forced their way into the hidden land, but simply prepared their souls, and waited the psychological moment for the revelation. When it came they loved and worshipped, living yet the more in the beauty of holiness.

Geraldine perceived the angel face of Felicite again and again. It was a great and holy manifestation, and before the sacred altar she offered herself, not a sacrifice, but a living service to the glorious God of the immortals.

Strange Knockings at Salford.

Appeasing a Troubled Spirit!

QUITE a commotion has been caused in the town of Salford by reports of hauntings and strange knockings which have taken place at the house of Mr. Lee, in Boundary Street. The house is occupied by Mr. Lee, his wife and son (a boy of about 16 years of age) and Mrs. Lee's brother, whose wife passed to spirit life some five years ago. The knockings, which have been loud and persistent, have been occurring for some six weeks, midnight being the favourite hour.

Several Spiritualists have volunteered to take up the investigation, but in many cases have been unable to get near the house owing to the assembled crowd. The Lee family are quite ignorant of Spiritualism, and have no interest therein. The knockings have occurred in the bedroom occupied by the widower and the boy, and the whole family were distracted and distressed by them.

Mr. Craven, of Pendleton Spiritualist Church, visited the house, and seems to have been successful in "laying" the ghost. His report is as follows:—

"On the afternoon of the 16th April, I called at the house and was shown into the bedroom. By the use of the clairvoyant sight I described three spirit visitants, all of whom were recognised as relatives—a young man drowned during the war, the wife of the widower and an uncle who passed away many years ago. I asked what time the disturbances occurred, and was told, 'at midnight.' I therefore promised to return at 11 p.m. That night the widower and son had gone out to sleep, however, and nothing occurred, this giving rise to the supposition that one of them possessed the psychic power which made phenomena possible. On the night of the 17th, however, I again arrived about 11 p.m., when some police and two city councillors were also present. These gentlemen and myself thoroughly examined the bedroom closely, finding nothing suspicious. Mr. Lee allowed me to take charge of the proceedings, and I suggested that the two usual occupants of the room should proceed to bed as usual, they being instructed to shout for us if anything unusual occurred. The waiting party was joined by Rev. McOregan, and

about 12.5 a.m. there was a shout down the stairs, and one of the councillors with the cleric and myself went up to the room, the remainder of the party being on the stairs. Very loud raps were heard proceeding from a corner of the room where no one was standing. I asked, 'Can you give your name if I repeat the alphabet?' Three loud raps were heard, signifying 'Yes.' I repeated the alphabet until the name 'Elizabeth' had been spelled out, when the widower exclaimed, 'My God, it's Elizabeth,' this being the name of his deceased wife.

"I next asked if there was any message, and in response to an affirmative reply repeated the alphabet, eliciting by raps the message, 'I am unhappy—will you come to my grave, and I will see you.' Asked when the visit was to be made, the reply was 'At once.' I knew the cemetery would be closed, and suggested sometime later in the day. After an impatient shower of raps my suggestion was agreed to. I next asked who should visit the cemetery, and the raps indicated a desire that the widower (Mr. C.) and the boy (nephew to the deceased Elizabeth) should accompany me. We arranged to go at 2.30 p.m. on Monday, April 18th, and accordingly proceeded to Weaste Cemetery. Neither of the persons present, however, could locate the grave, and I stood by the church and awaited spirit direction. I presently got into psychic contact with the deceased Elizabeth, and she directed me to the grave. I saw her as plainly as though she had been in the flesh. I stood at the grave-side and offered a silent prayer, when the boy was startled by a touch on his shoulder, whilst Mr. C. claimed to have felt a magnetic thrill different to anything he had ever previously experienced. I then received the message (by impression) 'I am quite satisfied now they have come, and I can be happy.'

"We next proceeded to the home in Boundary Street, and there I left them, promising to return before midnight, and I accordingly arrived about 11.30 p.m. The two councillors, a number of prominent gentlemen and many friends were there, with several policemen, but no knockings took place, and there has been no recurrence of the phenomena.

"On Tuesday, April 19th, a force of police visited the house and thoroughly examined the bedroom, the house and effects, and the chief detective was heard to say that he would prosecute these young men if he heard the knockings. Nothing, however, was found which could in any way incriminate either of the persons."

This allowed the "Pendleton Reporter" to publish a scare headline, "Spook Vanishes Following Police Visit on Tuesday." The fact is that nothing has occurred since the Sunday night. The Rev. McOregan expressed the opinion that he was quite satisfied there was no trickery, whilst Councillor H. declared that "he had not heard such knockings outside a blacksmith's shop." He remarked to me, says Mr. Craven, "I don't know how you have the nerve to enter the room unmoved." To which I replied, "It would take more than that to upset me when I know that someone is anxious to let their loved ones know they still live." Another councillor, however, appeared to be quite satisfied that Mr. C. was imposing on the minds of ignorant people.

Subsequent questionings led to the suggestion that the husband's sense of the loss of his wife was such that he shirked visiting the grave and opening old wounds (he had only been two or three times) and that the deceased appeared to have taken this attitude as a sign of indifference. This at any rate contains a possible explanation of a puzzling experience.

PRACTISE the art of banishing mortal thoughts, as easy if you set yourself resolutely to it. Under the pressure of your well-known earnest desires you will succeed, and in that knowledge we are satisfied. We use your own language to a great extent, varied a little by our ideas of textual expression, just as one writer views a scene or regards some emotional experience, and would present a different picture from another writer dealing with the same matters. In the main, the correct thought comes through, but you may get varied presentations of the same precise thoughts.—From the Beyond through A. HAROLD WATKINS.

Founded November 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

Price Twopence. Postage One Penny.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY LIMITED

AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.

One Year, 13s. ; Six Months, 6s. 6d. ; Three Months, 3s. 3d., post free.

Editor and Secretary - ERNEST W. OATEN.

To whom all communications should be addressed.

Cheques and Drafts should be crossed "____ & Co.," and made payable to THE TWO WORLDS Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS., nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, MAY 6th, 1921.

The Altar in the Home.

ONE of the effects of the late war was the stimulus given to the investigation of Spiritualism on the part of thousands of goodly folk suffering the pangs of recent bereavement, and as might have been expected the results of investigation undertaken under the stress of violent emotionalism or poignant grief were very mixed. Sorrowing souls rushed in crowds to consult mediums in the hope of gaining some slight trace of the continued activity of those whom they had loved and (apparently) lost. Many well-developed and responsible mediums with a record of valuable service behind them did excellent work in bringing comfort to needy and broken hearts, but the number of those capable and sufficiently developed for such work was extremely small, and the general public, unable to get access to the best, often flocked to those whose lack of development was hidden beneath a mass of self-assertion, whose lack of psychic power was disguised by melodramatic claims and a faculty for self-advertisement which would be valuable to the vendor of patent medicines. The result often was keen disappointment and the abandonment of the quest.

We are settling down after the turbulence of continental disorder. Time is spreading its gossamer threads over the gaping wounds, softening the pain and mellowing the sacred memories. The frantic emotional rush for consolation is giving place to the more enduring desire for knowledge which will banish dread uncertainty. We are glad that it is so. We have several times said that the person animated by the pain of a recent bereavement, and frantic for "the touch of a vanished hand," is not in a suitable frame of mind for psychic investigation, since such investigation implies the setting aside of personal hopes and fears and the careful, deliberate weighing of evidences.

Now comes the aftermath. There is not only a greater body of investigators to-day than four years ago, but they are in a better, because calmer, frame of mind than previously; and in consequence of THOUGHTFUL methods of research better results are forthcoming.

Whilst our best psychics are still doing good work there is a greater tendency to home investigation without the active aid or presence of a known medium. This method of enquiry may be slower in producing definite results, but we are persuaded that, given an intelligent understanding of first principles, it is surer and more satisfying in the long run.

It must never be forgotten that Spiritualism was built on the home and private circle, where the members of a family (with a few friends perhaps) gathered with a view to gaining actual contact with their deceased friends. We believe it is a mistake to imagine that the early growth of Spiritualism was chiefly due to the labours of those

mediums whose names have become household words. Nobly they did their share, but as Sir Wm. Crookes said over 40 years ago, the strength of Spiritualism lies in the thousands of homes where one or more members of the family have developed mediumship.

In days gone by it was usual for the members of a family to sit together without the aid or presence of a known medium. Lately it has been considered that if you desired evidence you should secure sittings with a known or that great medium. Whilst the latter method may have its advantages, we do not hesitate to say that the former method produced by far the best Spiritualists, and the most robust Spiritualism, because it was more thorough. It was usual to start with a small table (a slow and often cumbersome method), and by gradual stages to watch the progressive development not only of the mediumship of the members of the circle, but of the constantly enlarging growth of the communicators themselves. It is the difference between a Cook's tour in a foreign country and the methods of a true survey party. It is far more educational to patiently watch the development of a phase of psychic phenomena, where success is only gained after repeated attempts and many failures, than to merely observe and examine the ultimate results, for in this as in other matters we may often learn more from the failures than from the successes. The validity of the phenomenon of materialisation for instance, is probably less questionable when three or four hands of different shapes and sizes are produced and are actually handled in good light, than where one full form is manifested in a dark seance, with merely a luminous slate. Especially is this so where all the members of the circle are personal friends, and no extraneous medium is present. It is, we think, far more wonderful to examine a materialised head and shoulders unconnected materially with anything or anybody in the room, than to merely see a full form. Yet it is not the perfect manifestation aimed at. It is in a sense the failure to produce perfection, but it carries its own overwhelming conviction.

No form of Spiritualistic activity can, in our opinion, supplant the home circle, where the same sitters meet at a regular time in approximately the same conditions for mutual assistance in investigation. Public circles, members' circles, etc., etc., cannot and do not produce anything like the same results.

In the investigation of Spiritualism, therefore, we suggest that "medium hunting" should be left to those who, having satisfied themselves of certain elementary facts, are anxious to note comparative results or desire help and assistance to surmount difficulties.

We are told there are dangers, but, having followed this line of investigation for nearly thirty years, we have never stumbled against them. We claim, and our experience supports that claim, that a sound fund of hard common-sense is the most needed outfit for the work. Its presence will overcome most of the possible pitfalls, the greatest of which is the folly of oversitting. It is surely a common-sense matter to realise that psychic phenomena demand psychic force, and this must be supplied by the sitters. Most healthy individuals generate a surplus over and above their normal requirements, and it is this surplus which may be legitimately—and with benefit to the health—expended for the purposes of the circle. Oversitting results in drawing on one's reserves of psychic force, and consequent depletion, and in harmonious circles it will generally be found that the surplus force of each of the sitters has the property of fluidity, and, like water, tends to find its level and equalise itself.

Generally speaking, once per week for 1½ hours is a sound and safe rule for sitting where the phenomena take physical forms; perhaps twice a week may be equally safe where the phenomena are mental in type. Often, however, when results begin to be obtained, enthusiasm overcomes discretion, and a multiplicity of sittings lays a basis of trouble. When the power is strong the accustomed guides who habitually handle it are generally equal to any emergency, but if the power is weak (and oversitting means exhaustion of force) the power becomes flitting, intermittent and uncertain, and the door is opened for interference. But this is surely a common-sense matter.

We sometimes hear of well-intentioned folk who begin to unfold a little psychic power or perception, and are so

delighted with their new toy that they must seek to use it every day and all the day. These people not only find trouble, but deserve to find it. Healthy life is varied life. Work and play, practical application to life's tasks equally with spiritual aspirations to the soul's ideals, must all find their place in the well-ordered economy of being. We may draw help and guidance from the spiritual world, but we do not need to live there yet. We find (or ought to find) comfort and harmony in the sacred precincts of home, but we go out from our home to do our life's work.

Our plea is for the home circle, where the members of the family from both sides of the veil have their common meeting ground and common meeting time. It means strength, life, and satisfaction to them and us. Their power and strength may be to us a perpetual benediction, and our love and prayers mean much to them.

CURRENT TOPICS.

A Solomon Sits in Judgment.

A SERIES of articles in the "Pall Mall and Globe," by Edward Lawrence, F.R.A.I., has endeavoured to present Spiritualism and the arguments against it with the view of arriving at a decision. This gentleman concludes, "Modern Spiritualism, therefore, is nothing but the fag end of an old superstition, etc." Mr. Lawrence, however, appears to be a mere shadow of the "gloomy dean," the tendency of the age is towards reversion to the primitive ideas of the past. "The tendency in modern democracies is downwards." The world's in a horrible state, and is likely to get worse. We shall presently expect to meet our friend strolling in the Strand garbed in "a string of sea shells and a smile." But perhaps there will not even be a "Strand." In order to come to conclusions suitable to his state of mind, however, Mr. Lawrence has to put into the mouth of Spiritualists things they have never said, and exaggerate other statements, and this is called an unbiassed verdict. Yes! we agree there are some signs of "reversion."

Sir W. Crookes Again Questioned.

MR. LAWRENCE gratuitously repeats the statement that Sir Wm. Crookes was deceived by a scheming "creature," but fails to produce one single scrap of evidence that there was anything but a fairly exhaustive and thorough examination, which put deception beyond suspicion to any but biassed minds. Sir William has left us but a couple of years, and we note that these statements were not made in this dogmatic form until he had quitted the body.

Our Strength.

WE do not think it matters much what our critics think about the researches of the past. We are not in the position of the religionist, whose case rests on the validity of phenomena hidden in the mists of a past time. Crawford has confirmed Crookes; Geley and Schrenck Notzig have confirmed both. Not by opinion, but by experiment and in the years ahead other investigators will confirm and extend the findings of all these. Psychic phenomena is growing, and has by no means reached its zenith. Our strength lies in the fact that those who refuse to credit the honest experiments of yesterday will be confronted with greater happenings to-morrow. The constant drip of facts will wear away the hardest stone of opposition.

Well Said, Sir!

WAS it not the late Prof. De Morgan who so tritely said, "There is a class of scientific incredulity which surpasses in its imbecility the obtuseness of the clodhopper," and well Spiritualists know it.

Rev. Father Day, S.J.

IN the "Sunday Chronicle" Father Henry Day, S.J., gives us an exuberant article on the recent decision of the High Court. He rejoices with us that in future fortune-telling will be held to connote deception, and to constitute fraud. Father Day gives some testimony, too, which goes to show that fortune-telling and Spiritualism

are not synonymous, that there is a broad distinction between them, and then goes on to presume that they are alike, since all contain dangerous and baneful heresies. Yes! that's the offence—the only one he can really find against it. The power of his church and security of his livelihood are in danger. This may well be so, but the dear soul seems to take it for granted that religion and God are in danger. Of course, it's nice to think that God and his truth are dependent on his puny efforts, but it is satisfying to know that there is far more religion outside the Church than in it. Let Father Day minister to the lambs within the fold, Spiritualism will help the full-grown sheep who wander outside!

A Spiritual Food.

THERE seems to be a growing opinion that Spiritualists are out to proselytise amongst the Churches. This is really not so. People merely come to us for food, because of the starvation diet served to them in their spiritual homes. Since they come to share our bread and board, we can but dispense the fare entrusted to us. We may serve it on wood platter or in earthenware instead of porcelain or silverplate, but the food appears to count for more than the furnishings. Spiritualism is certainly out to feed the spiritually hungry, but there should be none such within the Churches. Father Day must "Feed my lambs."

Responsibility for Credulity.

ONE remark of the Rev. Father's appeals to us. "It is obviously necessary to protect a large number of persons of a certain temperament . . . from the machinations of fraudulent impostors, who play on the weakness of their dupes and exploit their credulity." That is well said—but does it not strike Father Day that a religious system which asks for belief without evidence and faith without question is the very system which is responsible for the great amount of credulity in the world. When these credulous folk, who will believe anything which is placed before them by so-called authority, come into Spiritualism, they are a terrible nuisance, and a dead weight. They have been so accustomed to be "carried" to heaven that they have no spiritual limbs with which to walk.

"Ye See Me Have."

"A spirit hath not flesh and bones as ye see me have."—Luke xxiv. 39.

THIS was quoted to me in reply to an expression of opinion that Jesus returned to his disciples in a spiritual body, but is it a correct translation of His words? Consider the last sentence, "ye see me have." One cannot imagine the Master saying "me have," it is too much like the language spirit controls are said to use. The pronoun "I" occurs in the same verse, which causes me to doubt that it should be "ye see I have."

After reading the four stories of the Resurrection Day and extending to them the sympathy claimed for spirit communications in minor differences, and also taking into consideration the agitated condition of the witnesses, it seems to me that "A spirit hath not flesh and bones as ye that see me have" is the solution of what would otherwise clash with a spiritual understanding apart from His recognition of spirit existence.—H. D.

THE less one knows the more anxious is he to teach others. This has become the rule, and wisdom the exception.

THERE is no use in offering wisdom to those who are seeking folly; if we do this we may become foolish in their eyes.

"GRADUATES of service are found everywhere, but there are no graduates in the ultimate service. Each must give his all for each fellow traveller on life's pathway."

MEDIUMISTIC.—Sergeant of Defence Force: Are you one of them Spiritualistic mediums? Recruit: No, sergeant. Sergeant: Ho! Then why do you fall in a trance every time I give you an order?—Punch.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No Special or Ordinary Reports two Sundays old will be inserted.*

* * In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

BRITISH MEDIUMS' UNION.

THE half-yearly meeting was held at the Spiritual Church, High-st., Salford, on Saturday, April 16th. Only a moderate attendance of members were present, owing to the threatened strike. The meeting was preceded by a council meeting, when the council had submitted to them various applications for membership, which were duly considered.

At 4-10 p.m. the President, Mr. G. Lee, called the meeting to order. The agenda, consisting of the various reports and minutes, was adopted. Much discussion arose on the amalgamation with the S.N.U., and the secretary intimated that Mr. R. H. Yates, of Huddersfield, had notified him of his intention to be present, and explain the real position. The meeting adjourned at 5-30 p.m. for tea.

Business was resumed at 6-30 p.m. Mr. Yates by this time had arrived, and answered very satisfactorily the questions placed before him, and detailed the exact position, stating that it was the ultimate intention of the S.N.U. to make the B.M.U., when an integral part of the national body, the exponents' committee. Further discussion ensued after Mr. Yates' departure, and the following resolution was agreed upon: "That this Union, after carefully considering the position of affiliation under the Articles of the S.N.U., hereby decide to make our application to them, trusting this to be a step in the right direction for the mutual well-being of both organisations."

A vote of sympathy was passed to Mrs. F. Johnson on the transition of her husband, and various members were appointed to visit Mrs. Cropper, Mrs. Sellers and Mrs. Parker in their sickness, hopes being fervently expressed for their speedy recovery. The following delegates to the S.N.U. conference were appointed: Mr. W. E. Bentley (Manchester) and Mr. James (Stockport).

At 8 p.m. a public propaganda meeting was held, and quite an array of members volunteered for service, good results being obtained. Votes of thanks to the local friends for catering and use of hall brought the meeting to a close.

FOR SALE.—Genuine Offer. LADIES' SHOES, Glace Kid, Patent Caps, Sewn. Warranted all Leather, 12/11. Cash with order. All sizes.—WRIGHT'S, Northampton Square, Leicester.

BURY.

A SALE OF WORK and floral cafe was held at the National Spiritualist Church King-st., Bury, on Friday and Saturday April 22nd and 23rd, in aid of the building fund. The chairman (Mr. E. Dean) presided over a goodly company at the opening service, and urged the necessity of larger premises to meet growing needs. Mr. Ernest W. Oaten (Editor of THE TWO WORLDS and vice-president of the S.N.U.), in formally declaring the sale open, referred to the fact that nine-tenths of the people of this country were drifting through life without any forms and ceremonies offered in the name of religion. Spiritualism offered them a living gospel by actual contact with the spiritual world—a gospel which could stand the test of scientific examination, and which satisfied the cravings of the heart equally with the questionings of the head. He wanted to see the cause of the angels well housed and efficient. Our present type of meeting place was often a mere apology, and he was glad to see that the Bury Spiritualists were ambitious.

Votes of thanks were proposed by Mr. Booth, seconded by Mrs. Myers, and carried heartily.

A number of stalls exhibited a good display of fancy and useful articles presided over by the members, and a brisk business was done. Scientific palmistry was efficiently given by Miss Adcock, and a substantial sum of money was raised. All friends are thanked for their kind assistance.

A NEW PAMPHLET.

Does Spiritualism Cause Lunacy?

By H. J. OSBORNE.

Government Lunacy Returns Analysed.
A Lie Refuted!

PRICE 3d., POST FREE, 4d.

Every Society should stock this Pamphlet.

THERAPEUTICS IN NEWCASTLE.

FOR some time the Newcastle Therapeutic Society has struggled bravely along, receiving much less encouragement than its purpose deserved. Mr. W. H. Robinson and a few colleagues put their all into the work, but circumstances have compelled a re-organising, and a fortnight ago the transition took place. Mr. Turnbull, of the Benwell Spiritualist Church, was appointed President, with Mr. M. Dodds, of Low Fell, as secretary.

Medical botany forms a feature of the little talks, while healing by suggestion, passing, etc., finds plenty of scope. Mr. Stevenson, of Gateshead, is a valuable adherent, doing all he can to induce thinkers of all shades of religious thought to support so laudable a movement.

Several difficult cases have been successfully dealt with, but the general publicity of the meeting room is against the attainment of that food so ardently desired.

As the focussing point for a dense population, Newcastle continues woefully deficient in such institutions. Circles for phenomena are crowded, but attendances at study groups, psychical research classes, etc., are far below what the Movement demands. It will be to the credit of progressives in the city and to the strengthening of the hands of the "advance guard" generally if the re-constituted Society receives due meed of practical attention.

DUNDEE.

ON Sunday, April 24th, the Dundee Society of Spiritualists had the pleasure of listening to a simple but telling reply to a local ecclesiastic who has busied himself for some time with our subject by advertising "scare-headings" and pandering to popular taste, instead of sticking to the truth. Under the title, "Windy platitudes," our secretary, Mr. Fred R. Murray, shattered every shred of what he courteously described as "piffle." We were fortunate also in having an expressive rendering of "The Deathless Army," by Mr. Ernie Leitch, the popular Irish baritone and a member of the Belfast Society of Spiritualists.

DARLASTON & WEDNESBURY.

OUR Society had the benefit of the services of Mr. Rex Sowden on April 21st. A most interesting address was given, which was much appreciated by a large audience. His clairvoyance was most convincing, both names being given, and all being recognised. A good number of strangers were in the room, and were more than surprised at the truth.

On Sunday, April 24th, we were given another treat by the Rev. A. Lennard, of Birmingham. He gave a fine address and clairvoyant descriptions were given by Mr. W. Knowles, all being recognised. There was another large audience.

HEBDEN BRIDGE.

VISITORS to the above church on Saturday, Sunday and Monday, April 16th, 17th and 18th, had the pleasure of hearing Miss Fitzpatrick, the clairvoyant medium, of Yorkshire. Her discourse on Sunday evening was "Man's duty to God," and was a revelation to all present. Her clairvoyance also was exceptionally good. We had splendid audiences at all services.

LEEDS: ARMLEY.

ON Saturday, April 16th, we had a surprise visit from Mrs. Gladys Davies of South Africa, who gave us a good address and clairvoyance, which were well received.

On Sunday and Monday, April 17th and 18th, Mrs. Chapman, of Barnsley, was the speaker and answered questions in a very able manner. Her subjects were "Prayer and power" and "The position held by Christ in Spiritualism." Good clairvoyance.

PLYMOUTH: STONEHOUSE.

ON Sunday, April 24th, a memorial service was given to our arisen sister, Miss Violet Johnson, which was held in the Spiritualists' Church, Kent-Unity Hall. The meeting was conducted by Mr. West, of Saltash, Cornwall. The soloists were Miss Hutchings and Mrs. West. The President, Mrs. Joachim Dennis, discoursed on "O grave, where is thy victory?" Clairvoyance was given by Mr. Prout. The hall was crowded.

SHEFFIELD: CENTRE.

ON Sunday, April 24th, the above church held their Lyceum anniversary. After rendering a solo entitled "The Summer Land," Mrs. Begg, of Summerthorpe, made a strong appeal on behalf of the children in an address entitled "Speak, Lord, for Thy servant heareth." During the evening a duet was rendered by Miss G. Watkinson and Mr. Robinson, followed by convincing clairvoyance by Mrs. Begg. Mr. H. B. Kings presided. A good audience.

BRISTOL: PROVIDENCE HALL.

ON Sunday, April 24th, we were privileged with a visit from Mrs. R. Darby, of Manchester, and the eloquence and high spiritual tone of the lady's addresses will not quickly be forgotten. On Monday Mrs. Darby addressed a meeting in the afternoon and evening, each service being attended by a large and appreciative audience. We had a feast of good things. Our thanks are due to the Southern Counties' District Council, who sent to us such an able exponent of our Cause.

BRISTOL: DIGHTON HALL.

WE have been favoured with a return visit from Mrs. Trueman, of Plymouth. She conducted two services on Sunday, April 24th, and our hall was well packed. Mrs. Trueman also conducted two circles for physical phenomena, and the results were truly remarkable. The harp she uses was placed under the table on the floor along with a slate and pencil and a trumpet. During the seances the harp played tunes. A written message was given on the slate from our late resident speaker, Mrs. Powell Williams. Then came the direct voice through the trumpet, and a conversation took place between many of the sitters and their arisen friends. Just before the close of each seance articles were brought from other rooms and placed upon the table, which astonished many of those present. Our thanks go out to Mrs. Trueman for her kindness in coming to us without payment, and we feel that her services will have their reward in increased membership to the Spiritualist churches in Bristol.

MANSFIELD.

AT a member's meeting held on April 18th, it was proposed to have the church renovated and cleaned, but some of our members who are miners, and are out of work, took upon themselves the task. They have painted, varnished and cleaned the church, and the result is that we have a clean and comfortable church in which to worship. The members of the Mansfield Spiritualist Society wish to thank our kind members for the good work they have done.

PAISLEY.

ON Tuesday, April 19th, at Bakers' Hall, Forbes Place, before a large audience, we had the pleasure of hearing Master Arthur Clayton, of Nottingham. His address and clairvoyance was the feature of the evening. When finding the individual whom the spirit people built up beside, and for whom the messages were, he would indicate what seat they were sitting in and what colour and vanities the ladies had in their hats or on their person, which proves that he has gained a second sight.

SOUTH MANCHESTER.

ON Saturday, April 16th, the above Society held a special concert (in aid of the church funds). The concert was given by Madam Trotter's Concert Party, and proved a great success. A splendid and varied programme was well rendered by the artistes. A vote of thanks was proposed by the vice-president, Mr. Hamer, and seconded by Mr. Pollard, to all the artistes who had so kindly given their services. We are hoping to have the pleasure of another visit from them in the near future.

NUNEATON.

MRS. PEARS, of Coventry, was our speaker for Sunday, April 17th. There was a good attendance, and our speaker was listened to with rapt attention as she gave a trance address.

In the evening there was an especially large audience, and our speaker's control took as the subject, "From the highway of the temporal into the Eternal." The address was given in an inspiring and uplifting manner. Mr. Hill gave the readings and Mr. Byard presided.

WALSALL.

MR. A. WILKINSON, of Halifax, has been again welcomed by his friends in Walsall, where his reception is always a hearty one, and despite the fears of a threatened railway strike, Miss Morse, of Manchester, was able on April 17th to pay another visit, and her inspirational addresses and clairvoyance were again of a high order. The Movement is progressing, and new members are coming in. The members were all very sorry to hear that Coun. Venables (the President) has had a recurrence of his illness, but it is hoped he will soon be recovered and among us again.

TORONTO, CANADA.

A MOST impressive service and the burning of the mortgage which was on the ground was performed in the Britten Memorial Spiritualist Church, on Sunday morning, April 3rd. In the evening a memorial service was held for our arisen pioneers, Mr. Johnson (Manchester), Mr. Hanson Hey (Halifax), Mr. Broadbent (Castleford), Mr. Archer and Emma Mortimer (Batley Carr) who were great workers for Spiritualism in the home land. All of them were held in high esteem by all who knew them, not only in England, but in many lands. The speakers who adorned the rostrum spoke of the early days with our late comrades. Mrs. Stier (York) lead the way, followed by Mr. Hewly (Manchester), Mr. Morris (Leeds) and Mrs. Fryer (Lancashire). Special singing was also rendered by the choir.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE above Association held a propaganda meeting on Saturday, April 23rd, at the Elliott-st. Spiritualist Church, Oldham. Mr. Clayton introduced our healers, and Mr. Harvey Carter, our President, suitably responded. Mr. Buckley rendered good service as organist. Our audience was not a large one, mainly due, it being explained, to a slight misunderstanding. Taking all things into consideration, we had a successful time. Twelve cases were treated, and many personal thanks were tendered. Our President moved a vote of thanks to all present for their help and support.

At a meeting on Saturday, April 30th, at the Crescent-rd. Spiritualist Church, Cheetham Hill. Mrs. Smethurst introduced our workers, and gave us a welcome, concluding her remarks by laying stress on many important points relating to the value of magnetic healing as a pain reliever. We had a large audience, who showed their marked interest by the attention they paid to the proceedings. Twenty-five cases were treated, and many expressions of gratitude were given to the different healers, eight of whom were present. We feel our visit was a complete success, and credit is due to the enthusiasm displayed by the officers and members of the Society. Mrs.

Shakeshaft, who was again our representative, suitably responded to the chairlady's remarks, and at the close of the meeting moved a hearty vote of thanks to all present. "Unity is strength."

MEETINGS HELD ON SUNDAY, MAY 1st, 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Miss Anderson, of Barrow-in-Furness, gave addresses and clairvoyance. Mr. Fowler presided.

BARRY, Atlantic Hall. — Mr. H. Copeland gave an address on "Spiritualism." Mrs. Rosser gave clairvoyance. Good audience.

BEDWORTH. — Mrs. Rowe conducted a circle in the afternoon. In the evening the address was "The world hath felt a quickening breath." Also clairvoyance. Mr. Holland presided.

BIRKENHEAD, Hamilton. — All meetings conducted by Mrs. Wild. Evening, address on "Life and death." Mr. R. G. Roberts presided.

BIRMINGHAM, Aston. — Mr. Cough gave an address. Mrs. Cough gave clairvoyance. Mr. Tozer presided.

Small Heath: Mr. A. T. Atkinson gave an address on "Faithfulness." He also gave clairvoyance. Mr. W. Sharpe presided.

BRIGHTON, Athenæum Hall. — Addresses by Rev. G. Ward on "Psychic research as an aid to real religion" and "Spiritualism, the basis of the Christian faith."

BRISTOL, Dighton Hall. — Addresses and clairvoyance by Mrs. Brooks, of Birmingham. Mr. Williams presided.

Universal: Mr. Saunders, of Reading, gave addresses and clairvoyance. Mr. Coleman presided.

United: Morning, open circle. Evening, the President, Mr. Pritchard, spoke on "Led by the spirit." Clairvoyance by Mr. Taylor.

Clifton: Miss Mary Mills dealt with "The power of thought," followed by clairvoyance.

CARDIFF, Central. — Miss Rogers, of Newport, gave an address and clairvoyance.

COLNE. — Miss Fitzpatrick, of Hems-worth, gave an address and clairvoyance.

CWM, MON. — Meetings conducted by Mr. and Mrs. Marshall, of Aber-tysswg.

EASINGTON LANE. — Mrs. Chilly, of West Pelton, gave an address on "Spirit return." Also clairvoyance. Mr. Steward presided.

HIRST. — Mrs. Arrowsmith, of Hirst, gave an address, followed by clairvoyance.

ILKESTON. — Mr. C. Glover Botham, of Burton-on-Trent, gave an address and clairvoyance, and was highly appreciated by an interesting audience.

LIVERPOOL, Daulby Hall. — Mr. A. Clayton, the blind medium, conducted both services. Mr. Keeling presided.

LONDON. — Battersea: Large morning circle. Evening, MuBarak Ali gave address on "Islam in relation to Spiritualism."

Brixton: Mrs. Podmore gave an address on "Nature," and followed with clairvoyance.

Clapham: An address by Mr. Nickels, of Luton, on "The message of Spiritualism."

Fulham: Lyceum anniversary. Morning and afternoon, speaker, Mrs. Mary Gordon. Evening, Mr. Ernest Meads gave an address. — Pros: Sunday next, at 7, Miss GEORGE. Thursday, May 12th, Rev. WARD.

Hounslow: Mrs. M. Worthington gave an address on Spiritualism.

Lewisham: Morning, circle, Mr. Cowlam. Evening, Miss Violet Burton gave an address.

London Spiritual Mission: Morning, Mr. B. Meads gave an address on "The

use of imagination in Spiritualism." Evening, Dr. W. J. Vanstone spoke on "Three-fold aspect of spiritual manifestation."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum held an open session. Evening, Mr. Brownjohn gave an address on "Prayer," and Mrs. Brownjohn followed with clairvoyance.

N.E.S.A.: Prof. James Coates gave addresses on "The will to peace," "Some problems of Spiritualism," and "Why death?—an answer." Pros.: Sunday next, at 11 and 7, Mr. A. PUNTER, of Luton.

South London: Morning, circle conducted by Mrs. Still. Evening, Mrs. L. Lewis gave an address, followed by clairvoyance.

LOUGHBOROUGH. — Services conducted by members. Afternoon, clairvoyance. Evening, a reading by Mrs. Howell.

MANCHESTER, Longsight. — The naming ceremony on Thomas Edward Cooper was conducted by Mrs. Chappel. Address by Mrs. Chappel. She gave the baby the spirit name of "Progress."

MEXBOROUGH. — Mr. C. N. Porter, of Sheffield, gave an address on "Spiritualism, what is it," followed by clairvoyance.

NUNEATON. — Miss E. Leverington, of Leicester, gave addresses on "Spiritualism, a light to the world" and "What shall it profit a man if he gain the whole world and lose his soul?" Clairvoyance was given. Mr. Townsend gave the readings. Mr. Byard presided.

PETERBOROUGH. — Addresses and clairvoyance by Miss G. Butcher, of Northampton. Mr. and Mrs. Last rendered a duet. Mr. F. W. Rickett presided.

PORTSMOUTH, Temple. — Mr. J. Woodland, of Cardiff, gave an address on "Whom men call God" and "Dogma and the child." This being our Lyceum Sunday, Mr. Lawrence and Mr. Street, of Reading, voiced the aims and objects of the Lyceum. Mrs. Street gave clairvoyance.

PLYMOUTH, Stonehouse. — Meetings conducted by Mr. Arnold, Soloist., Miss West, of Saltash. Trance address by Mr. P. Webb on "The promises of the Lord God." Clairvoyance by Mrs. Pollard.

TREDEGAR. — Morning, Mr. W. H. Adam read a paper on "A spirit's creed," followed by discussion. Evening, address by Mr. E. Jones on "Into the silence." Solo by Mrs. McPherson. Mrs. Halestrap and Mr. Jones gave clairvoyance. Mr. Adam presided.

WEST MELTON. — Mrs. Staley named a child. Mr. Lee gave an address. YORK, National. — Miss Cotterill, of Manchester, gave an address and clairvoyance.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading, will be inserted as follows: Six lines, 1/6 above 11 lines, 1/3 per line. Payment must be sent with the intimation. Poetry not accepted.

MARRIAGES.

WRIGHT-STEARL-BUSH. — On April 6th, 1921, a marriage took place between Mr. Sidney Wright, widower, and Mrs. Olive Stearl-Bush, widow of Clayton H. Bush, of Oakland, California.

IN MEMORIAM.

In loving memory of that bold pioneer, Thomas Emms, who entered upon a higher life in his 86th year.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANSGATE

SUNDAY, at 6-30.

MAY 8.—Circle for Members Only.
" 15.—Mrs. ADCOCK
" 22.—Circle for Members Only.
" 29.—Miss F. MORSE.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, MAY 8TH, at 2-30, LYCEUM.
At 6-30 & 8-15, Mrs. SHEARSMITH.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. FARRER.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, MAY 8TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, Mrs. SHARPLES.
MONDAY, at 3 and 8, Mrs. INGLE.
WEDNESDAY, at 8, Mr. TONGE.
SUNDAY, MAY 15TH, Mr. HADFIELD.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

SUNDAY, MAY 8TH, at 10-30, LYCEUM.
At 3, PUBLIC CIRCLE.
At 6-30 and 8-10, OPEN CIRCLE.
MONDAY, at 8, Mrs. BURTONWOOD.
WEDNESDAY, at 3, LADIES' MEETING.
At 8, Mrs. APPELEY.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE.
KING'S THEATRE.

SUNDAY, MAY 8TH, at 6-45 and 8-15,
Mrs. WILMOTT.
TUESDAY, at 8-15, Miss WHALLEY.
THURSDAY, at 8-15, Miss COTTERILL.
Open Circle on Saturday at 8.

Moston Spiritualist Lyceum Church,
CO-OP. HALL, AMOS STREET.

SUNDAY, MAY 8TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, Mr. VICKERS.
SUNDAY, MAY 15TH, Mrs. SMITH.

Moss Side Progressive Lyceum Church,
66, BABY STREET.

SUNDAY, MAY 8TH, OPEN SESSION
SERVICES.
At 2-30, USUAL SESSION.
At 6-30, DANTE SEX-CENTENARY
CELEBRATIONS will be given by
Mr. RALPH A. GILBERT'S Company
"DANTE and BEATRICE."

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, MAY 8TH, at 2-30, LYCEUM.
At 6-30, Mr. HALLIDAY.
At 8, Mrs. SHERBURN.
WEDNESDAY, at 3, Mrs. ELLIS.
THURSDAY, at 8, Mrs. HOPE.
SUNDAY, MAY 15TH, LOCALS.

British Magnetic Healers' Association

The above Association will hold a
HOSPITAL SUNDAY
at the BAKEWELL ST. SPIRITUALIST
CHURCH, OPENS HALL, on SUNDAY,
MAY 15TH, at 3, 6-30 and 8.
Mr. VERNON, Miss WALLWORK and
Mrs. SHAKESHAFT will conduct the
meetings.
We earnestly appeal to you to make a
special effort to attend.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, MAY 8TH, at 7,
Mr. TAYLER, WINN.
MAY 15TH, Mrs. A. CLEMPSON.
MAY 22ND, Mr. H. BODDINGTON.

Palmsirly Simply Explained. With
numerous Diagrams. By James Ward.
Price 10/6d.

SOCIETY ADVERTISEMENTS.

Battersea Spiritualist Church,
640, WANDSWORTH RD., LAVENDER
HILL.

SUNDAY, MAY 8TH, at 11-15, CIRCLE.
At 6-30, Mrs. C. O. HADLEY.
THURSDAY, at 8-15, SERVICE.
Silver Collection taken at door at all
Services.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

SUNDAY, MAY 15TH, at 6-30,
Mr. E. ATKINSON.

Bristol Universal Spiritualist Church,
BISHOP STREET, ST. PAUL'S.

SUNDAY, MAY 8TH, at 10-45 and 6-30,
Mr. TARR,
Address and Clairvoyance.
SUNDAY, MAY 15TH, Mr. PRITCHARD.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
(situated in the S.N.C.)

SUNDAY, MAY 8TH, at 11-15 and 7,
Mr. H. BODDINGTON.
LYCEUM at 3.
WEDNESDAY, at 8, Mrs. ORMEROD,
Address and Clairvoyance.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE,
Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in
every month at 3.

SUNDAY, MONDAY and TUESDAY,
MAY 8TH, 9TH and 10TH,
Speaker and Demonstrator,
Mrs. B. PETZ, The Artist Medium.

**Hastings & St. Leonards Christian
Spiritualist Society,**
3, CARLISLE PARADE, ON SEA FRONT,
nr. CLOCK TOWER MEMORIAL.

Saturdays at 7, Sundays at 11 & 6-30,
Mondays at 7.

THIS WEEKEND, Mrs. A. JOHNSON.
NEXT WEEK-END, Mrs. ORLOWSKI.
The Hon. Sec., Mr. F. R. WARD, 124,
Milward-rd., Hastings, will be pleased
to answer any enquiries.

Stratford-on-Avon.

Spiritualist Meetings at the CARONA
CAFÉ'S (WOOD ST.) newly-built room.
Entrance, MEER ST.
Services at 3 and 6-30.
SUNDAY, MAY 8TH, Mrs. TAYLOR
WOODALL, of Walsall.
SUNDAY, MAY 15TH, Mr. J. COOPER.

Mediums with 1921 dates wanted to
carry on. Address to 47, BISHOP ST.,
COVENTRY.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENEILL ST.,
SUTTON.

SUNDAY, MAY 8TH, at 6-30,
Miss VIOLET BURTON.

THURSDAY, MAY 12TH, at 7-30,
Mrs. ALICE JAMRACH, D.D.